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Original.

Christianity not a Mere Philosophy.

Br. E. H. Chapin, while on a recent visit to this city, preached a sermon on the above topic, at the Apollo Saloon, which gave great satisfaction to a large and attentive congregation. It was one of the best sermons he ever delivered in this city. It was, perhaps, necessary that Br. Chapin should give his views upon the above subject, for some had been busy in persuading his friends to believe, that he was a mere rationalist, and that he gave a hearty approval of the vagaries of those who deny the Divine authority of the Savior. It is true, he had never given any the least reason for ascribing to him such views; but as he had been represented as holding them, and as he deemed them not only false, but pernicious, it was well for him to define his position, and this he did clearly and fully in the sermon to which we have referred. And we propose to present our readers with a general abstract of it. His text was the language of Christ, recorded in John xii, 49—"For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak."

He commenced by speaking of the difficulties which Christianity has encountered in the different ages through which it has passed, and of the adaptation of its arguments, in defence of itself, to the wants of each period. He spoke of the period which demanded external evidence, and of that which demanded internal evidence. He spoke of the present age as one in which some are disposed to make the Gospel a mere system of rationalism. He then said that it would be the object of his discourse, to show the difference between Christianity and a mere philosophy. He said, "that there is such a difference as that which I have now indicated, and that vital consequences are involved in it, I think you will readily perceive. If Christianity is nothing more than a philosophy, then it is only a phenomenon produced 'in the cycle of ordinary conviction'—it is a theory, or opinion, which may be attested by reason or experience; but which must always be held in obedience to some result that may appear. In this view, Christ is simply a sage or teacher, like Plato or Confucius—in one word, the *religiousness* of Christianity vanishes. But this does not comprehend all of Christianity. We find in it a peculiarity which is not attached to any system of mere philosophy. And, to enter at once into the main argument of this discourse, I remark that Christianity differs from a philosophy, because it is the *final and authoritative utterance of truth*."

Facts which philosophy has built up as a mere hypothesis, which it entertains as conjectures, Christianity announces as *certainties*. It states them as fundamental and eternal principles. It speaks with the concise emphasis of an oracle. Its voice is as the voice of God. There is, for instance, the great truth of *immortality*.—

What has philosophy accomplished concerning this? It has reasoned well, and found an argument in the instinct which prompted it to reason. It has summoned witnesses from the outward universe, and from the soul. It has considered that great orbit in which all things move, through constant mutations, but without perishing; in which forms change, and break into new developments, and form into higher series, but nothing drops into annihilation. It detects a prophecy of progress for the soul, in the stupendousness of the material adaptations with which it is surrounded—in these golden hints that lie scattered through the outstretched and illimitable firmament. It points to the beautiful analogies of the chrysolite and the germ. It appeals to the affections which lean yearningly across the grave, to those spiritual capacities which are never satisfied. And these arguments make me say—"We *trust* it is so"—"We *think* it is so;" but they lack the precise point of *demonstration*. They do not directly answer the great question. Philosophy cannot break the seal of nature's silence, nor pluck their mystery from the unanswering dead. But Christianity speaks here with no hesitation. It enunciates the doctrine of immortality as an eternal truth. It puts all doubts to flight. It completely stills the painful anxiety of the soul, and gives it rest. And now, centering upon this fixed fact of Christianity as its axis, Philosophy becomes excursive, and finds countless corroborations of that fact. It finds what it could not discover before sunrise. Enigmas become transformed into beautiful harmony with this great result. The cold, gray silence, that brooded over the sepulchre, kindles with a prophetic dawn.

I might speak, continued Br. C., of truths concerning God, and absolute morality, as to which Philosophy is insufficient or vacillating; but I have given an adequate illustration of what I mean, when I say that Christianity, as distinguished from mere philosophy, is a final and authoritative utterance of truth. It settles questions which have puzzled and always will puzzle mere speculation. It speaks of these decidedly, as though it spoke from the depths of the Infinite consciousness. With a great number this is sufficient. It is all they want. The way-faring-man asks for no more. The weary and sick-hearted cling to this and find rest. Philosophy could give them no satisfaction. It has no unction for them. It cannot sink with such deep, full authority into their souls. To them, Philosophy is an artificial pool, holding pure waters, it may be, and elaborately beautified by man's contrivance. But it lacks a living freshness, and they have no assurance of its continuance. Christianity is like some great rock in the wilderness, heaved out from the very heart of nature, simple and majestic, hoary with the moss of ages, yet perpetually dripping with the fresh baptism of heaven—beneath which the tired pilgrim may rest at noon-tide, from whose summit the lost and doubting may take celestial observation, and out of whose innermost depths gush sweet and inexhaustible fountains to lave the parched lip, and to cure the fevered heart.

But while to multitudes Christianity is thus satisfactory in the simple fulness of its utterance, the curious and sceptical intellect demands something more. It demands some evidence of this final and authoritative character, which does not sit upon mere feelings, but which satisfies reason. I would proceed, then, by further considerations, to demonstrate the peculiarity of Christianity.

I maintain, then, in the first place, said Br. C., that

Christianity is a *final* utterance of truth. This is shown by the fact that the statements of Christ are found to be adapted to the ever-growing experience of man. No acquirement of the race, no attainment of the individual soul, outstrips the provisions of this Religion, or proves its doctrines untrue. Philosophers have not exhausted its truths; they have but partially attained to them. The sublimest philosophies are but the evolution of some of its principles. Test this, and you will find that, although there is a method in the one which is not in the other, although the terms of statements are different, yet the fundamental truths of that philosophy have been anticipated by Christ. The Philosopher has solved by a process that which the Savior uttered by inspiration, and which flows and blends in his system like a stream with the ocean. Christianity possesses every characteristic of a great and final law—that *simplicity* and *comprehensiveness*, which, in nature, distinguish these general principles, those ultimate essentials, at which we arrive by laborious induction. For instance, the depth of moral obligation cannot reach lower than the great Law—"Thou shalt love thy neighbor as thyself!" Volumes of social science, generations of philanthropic action, will only be the developments and commentaries of this single precept. It will be an advanced philosophy that shall logically confirm the brief proposition, that "the pure in heart see God." The sanctions of our spiritual nature, the terms upon which each individual holds his moral agency, can find no truer or more final expression, than the declaration—"He that hath, to him shall be given; and from him that hath not shall be taken away that which he hath." He that exercises his spiritual faculties, shall receive large additions of spiritual power; but he who does not employ these faculties, even the *ability* to employ them shall be paralyzed.

Said Br. C., in the *second* place, I remark that Christianity is an *authoritative* utterance of truth. I might say that this authority is evident in its correspondence with the reason and moral sentiment of man. But this would not sufficiently characterize its difference from a mere philosophy, which might plant its authority upon the same basis. What, then, is there connected with the utterance of Christianity which gives it peculiar authority? I would indicate its *miracles*. In doing so, I am aware of the difficulties with which this position is encumbered. I know it is said that so far from corroborating the system to which they are attached, the miracles themselves need confirmation. But I would remark, that it is a complete begging of the question, to assume that there can be no such thing as a miracle. Not even the materialist can logically do this—much less the believer in spiritual realities. No one can set limits to the action of God. That He is able to accelerate or prevent habitual processes, or to substitute some other mode of operation, no believer in a God can deny. The all-pervading Spirit presses upon every spring of the universe, and instantly may produce any result. It is only necessary, then, that we should discover a harmony between the profound miracle, the exigence of the case, and the character of the Deity, in order to substantiate such a miracle.

I do not propose to enter into the whole discussion which opens here, because it is aside from my present purpose; but it appears to me that the alleged miracles of Christianity answer to the condition that must exist before we can authenticate them. Moreover, these miracles blend in a subtle and incredible relation with Christianity. If we wish to receive its morality and piety, separate from the miracles, we cannot do so. If we tear this away we mar its symmetry, we break up its very mould. And, again, it is evident that the miracles had an important influence in producing the highest spiritual results of Christianity. To say nothing of the inductive argument, that we cannot account for the phenomena of Christianity without them, there is an *a priori* argument in their favor, from the fact that mere

wonder is in itself a spiritual agent. Materialism depends upon routine and custom. Startle men from their wonted dependencies—interrupt the ordinary flow of things, break in upon them with some new and wonderful display of power, throw open the ground of habit beneath their feet, and display, though but for a moment, the secrets of the invisible world, and you touch almost unexpected joys within them, and discover that their nature has mysterious affinity with extraordinary realities. "Fear came upon me," said Eliphaz, "a trembling which made all my bones to shake"—"then a spirit passed before my face; the hair of my flesh stood up." Surely then, it was appropriate that a religion which was designed to conquer materialism, to lift man up from his sensual bondage, to abolish death and open the realities of the spiritual world, should come accompanied by agencies of wonder, disturbing the apathy of men, moving with mysterious attraction over their souls, and fixing their attention. This result is described with graphic conciseness in one of the verses of Mark's gospel. "And they were all amazed," it says, "insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." They were *awed* into attention. Their wonder placed and held their souls in an attitude to receive spiritual communications.

But the great intrinsic argument for the miracles, is their *moral character*. Their beneficent spirit indicates their origin. This, too, places them in perfect harmony with Christ and his system. They illustrate his mission. They manifest him with peculiar force and beauty. Nay, did not the miracles serve a high purpose as evidences of super-naturalism, as agents in demonstrating God's control over the actual universe, by interrupting its springs of order, and wielding its mechanism by a higher law—were it not for this, I say, still they would have been wrought for a worthy purpose, if only to afford us those displays of the Divine Goodness which opened the blind eye, and healed the leper, and comforted the widow by the gate of Nain, and sent the poor maniac restored and rejoicing home. Well was it, again, that the Religion which came to open a new era for the race, to exalt the soul by a nobler ideal, to deliver it from all its errors, to reflect upon this life the glory of another, and to reconcile and unite men to God; well was it that such a Religion came with signs and wonders never witnessed before, strange as itself was strange, superior as its own source and essence were divine; beneficent, holy, comforting, even as its highest spiritual results were peace, and virtue, and immortality.

The Miracles of Christianity, then, amply authenticate themselves by their character and their adaptations; by their harmony with the system in which they are involved, and by their wonderful manifestations of Divine Power and Beneficence. Therefore, their sanction gives to Christianity an authoritative character, a commission direct from God, which no mere Philosophy possesses.

But I would refer you to another evidence of the authentic character of Christianity. I allude to the *self-consciousness* of Christ. I mean the manner and spirit in which he asserts his own dignity and power. Such are his unqualified affirmations that he speaks by Divine commission. Such is the language in the text. He does not announce his truth, like other teachers, as a mere philosopher, as one propounding his own theory or opinion. But he says, "I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak." The instances in which he asserts his Divine commission, in which he speaks as standing in the place of God, as being a Divine Power and Revelation in himself, are too numerous and too well known to be repeated. Now there are but three methods of explaining the lofty position attained by Jesus, the great claim which he made. It was the conduct of an imposter, or else of a fanatic,

or else of one who was profoundly conscious that he uttered the truth—that his inspiration was real—that his claim was authentic. The whole deportment of Christ refutes the notion of his being an imposter. Imposters do not thus solemnly and affectionately seal their deceit with their own blood. Neither is there the least trait of fanaticism in the character of Christ. There is no feverish flush, no incongruity. All is calm and balanced in that gentle mien. He sought no persecution, as the fanatic does—he always avoided, as far as possible, all offence. But it is not necessary to argue this point. Neither injustice, nor fanaticism are found in that pure character. If we are capable of any conviction, we feel certain that, in all his claims, Jesus spoke the truth.

Never did Teacher before, assume such an attitude; nor Zoroaster, Confucius, Socrates, Plato. "I am the Resurrection and the Life!" "Come unto me."

Christ's own self-consciousness, if taken in connection with all the elements of his character, is enough to convince us that he was right when he claimed the authority of God.

Br. C. concluded by declaring his belief that Christianity is the final and authoritative utterance of truth. We do not pretend to give a full outline of the Sermon, and we sincerely hope that ere long we shall have the pleasures of reading it in the Quarterly. O. A. S.

Original.

RESTORATION.

BY REV. SAMUEL C. LOVELAND.

Restoration is said to be the act of replacing, or of being replaced in a former state. This is its primary import. Restitution is of a similar import, carrying however a shade of difference in its precise application. Dr. Webster, in his first definition of it, calls it "the act of returning or restoring to a person some thing or right of which he has been unjustly deprived." His second definition of restitution may apply better to theological matters. This he calls "the act of making good, or of giving an equivalent for any loss, damage, or injury; indemnification." Restitution in divinity, is usually applied to the doctrine of the final salvation of all men, a portion of whom are made the subjects of punishment or suffering beyond this life. But this last appendage is by no means necessary to the primitive meaning of the word; for if mankind are brought back to their original state or condition, it matters not, so far as the idea of restoration is concerned, whether it be immediate, by a short power or a long one. I consider it to be the condition which makes the restoration, and not the manner by which it is effected. People are in a habit of applying the term Restorationist to those who hold to future disciplinary punishment. This may be well enough for distinction's sake; but there appears nothing in the word itself, that makes it any more appropriate to this, than to any other class of Universalists. Probably this peculiar application arose from the frequent use of the word, by the first promulgators of our general sentiments in this country. The doctrine of future punishment among the believers in universal salvation being much older than that of no future punishment, they had the first choice of words to designate their peculiar views from the rest of the religious world. Restoration and the term Restorationist were the terms therefore which they chose for this purpose, and not for the designation of any peculiar class that then existed, or might arise among themselves.

It has been said that *Restoration* is altogether an improper term to designate the salvation of sinners, because it implies a return to a former state, which cannot be true in any case. It is said that man's state here is that of progression. He begins with infancy in intellect and morals, and goes onward till he reaches heaven. Hea-

ven is altogether beyond his first or former state; therefore, there can be no restoration which implies a *return* rather than a *progression*.

This position would be tenable only on one of the following grounds. 1st. That mankind came from the creative hand with deep depravity, and were therefore the immediate subjects of the divine displeasure. 2d. That men possess no free moral agency, but act necessarily by an irresistible impulse in all they do. All denominative sin, then, is no sin in reality; but all must be right in the sight of God; all, whether in the sight of man is right or wrong, is progressive, because the finger of God is in the immediate direction of the whole. But to these doctrines I cannot subscribe; and I could hope few, very few, Christians would be disposed to take their stand upon them.

But can it be true that man's life, in a moral or religious point of view, is always in a state of progression? If a single exception to the affirmation of this question be found, it ruins its universality. Are we then to believe the infidel in morals, the extortioner, the drunkard, the debauchee, the thief, the robber, and the murderer, as making direct progress towards heaven? Are not rather their movements a retrogression? a travel in the "broad road?" And is the road "to destruction" progressive? If so, what is retrogression?

We will let the Scriptures speak on this subject. Christ describes a wicked man that "goeth and taketh with himself seven other spirits more wicked than himself, and they enter in [the man], and dwell there; and the last state of that man is worse than the first." Matt. xii: 45. So also Luke xi: 26. Here we find a *worse* state. This does not look like moral or religious progression. St. Paul tells us that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1st Tim. 5: 8. A man can only be an infidel before he has faith, and by professing the Christian faith and denying it by wicked works he becomes *worse*. He retrogrades. Like Lot's wife, he looks back. Again in 2d Tim. 3: 13. "But evil men and seducers wax *worse* and *worse*, deceiving and being deceived." Here is a passage exactly in point. It not only represents that men may become worse; but they may do so, by a certain degradation or stepping down. They "wax worse and worse." And this no doubt is a true representation of the sad condition of thousands. Once more on this subject, see 2d Peter ii: 19, 20. "Of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." To this passage I add nothing more, than merely to say it is of the same import, and clearly corroborates the foregoing.

These passages stand clearly in conformity to the light of the knowledge and experience of mankind. Sin is that foul blot which degrades and sinks human nature. In proportion as we enter beneath its reigning power, and descend the dark caverns of its broad mansions, we travel from our heavenly Father's house—we travel from our own true home. The life of the prodigal son was not one of progression, in a foreign land. The first impulse he felt of moral improvement, was a serious thought of his father's house. "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" When he set his face toward home; when he turned his back upon all that fed his miseries; when he first lifted his feeble feet in the land of famine, to engage in the long and half hopeless struggle to reach his father's house; then he began the work of progression; and the end of the mighty struggle—mighty for the engagement of weakness, starvation, and death's shades—was *home*. Home when attained proved restoration. It placed him in his former state.

It invested him in the dignity of a son, the very situation which he had enjoyed before.

Christ on a certain occasion says, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Matt. xix: 14. No man in a saved state, expects a better boon than the purity and enjoyment of the kingdom of heaven. This embraces the highest object of man's desires, as the favor of his final destiny. Little children, without distinction of parentage, or any other peculiar inheritance, are declared to be of this kingdom. This is man's first estate, a state of favor with God, a sinless state. Restoration, therefore, brings man to his former state—not physically, we may well conclude, nor intellectually; but morally, or to me, perhaps, a better term, spiritually.

At the time of a dispute among the disciples, concerning who should be greatest in the kingdom of heaven, Christ took "a little child, and set him in the midst of them, and said unto them, Verily, I say unto you, except ye be converted as little children, ye shall not enter into the kingdom of heaven." Matt. xviii: 2, 3. Here is restoration, definitely described. The true work of conversion makes the convert as a little child; of course it makes him what he once was. It replaces him religiously in his former condition. It follows then that a life of depravity and sin is a life of retrogression, and conversion and salvation under such circumstances, can be no other than restoration, in its appropriate sense. The child is sinless; so we hope to be in our final state. The child is acceptable in the eyes of the great Creator; so we hope to be in due time through our Lord Jesus Christ, when depravity shall be rooted from our affections, and the foul blot of sin shall be wiped away. If heavenly felicity prove a greater security from falling than childlike simplicity, it by no means destroys our position. It is merely additional strength to the same thing in kind. It did not make it cease to be true, that Job was restored to his health and fortune, because his property was twice as large as before. When the innocence of little children becomes connected with enlarged intellect, and matured by long and enlightened experience, however great the advance may be in these and other respects, the attainment must be the same in kind, namely, innocence and purity. Whatever may be the means, and however short or long may be the process that leads to such a conclusion, I can regard it in no other light than, according to the legitimate use of terms, *a restoration*.

Weston, Vt., Nov. 25, 1847.

Original.

Mesmerism—Clairvoyance—Davis' Revelation.

BY REV. T. J. GREENWOOD.

MESSRS EDITORS:

Permit me to offer a few thoughts on the above topics, with a view to aid, so far as may be, a right understanding of the principles they involve, the phenomena they manifest, and the conclusions they teach. I shall study exceeding brevity, and speak in all frankness; presenting "that which I do know, and testifying that which I have seen," and withholding nothing which I believe may be rightfully accorded to Mesmerism, Clairvoyance, or the book of Davis: and so far as Mesmerism is concerned, I know I speak in perfect accordance with many of the firmest believers in, and advocates of the *subject* or *science*; and especially the mind of one, who has practiced Mesmerism for the past eight years, and lectured very extensively, and illustrated by his own daughter; in many respects, certainly one of the most wonderful Clairvoyants in the world.

1st, then, I confess myself fully, and, unreservedly, a believer in Mesmerism—even to what is termed *Clairvoyance*—after the most rigid and careful scrutiny of the

subject for a period of more than five years. On the simple existence of the power of Animal Magnetism, I have but a few words to say. To deny it, would not only be to contradict the senses, and the experience of thousands; and among them men of the highest science and soundest judgment; but to speak in the face of *facts* well attested, and publicly manifested, where tumors have been cut out, teeth extracted, &c., without a particle of pain, or inconvenience to the patient. Nor are the proofs of Clairvoyance wanting to my mind, to place the matter beyond the possibility of a doubt. Persons in the Mesmeric state have repeatedly, and clearly, and accurately, described to me things, and scenes, at a distance from where we were, some of which, at least, there was no *possibility* of their knowing at the time, and which I myself did not then, and could not know, which an after investigation proved strictly true. Moreover, I *believe*, from experience and observation, that as a remedial agent in certain forms of physical disease, there is a power in Mesmerism, which, when the subject shall be treated as it deserves, will prove (as I know it has proved already in some cases to individuals,) of incalculable benefit to the world. I have witnessed its effects to this end—I have *known* something of its power.

With all this frankly confessed—and all of which I most truly believe—it will not, I hope, be deemed by any one, that in what follows, I speak with any prejudice against any thing which Mesmerism may justly claim; and I certainly speak in accordance with the Mesmeriser to whom I have before alluded, Dr. Le Seur, of New York State, whose experience is as extensive and as varied in this matter as that of any other. I assert then, without fear of contradiction from any quarter, that while, under particular circumstances, some Clairvoyants do, to all human appearance, see, and describe objects—things, persons, and places—correctly, even at a great distance; and where the state of things could not, for the time being, be known by the mind in its usual operation, yet the slightest variation in the circumstances, as the physical condition of the Mesmeriser, the Mesmerisee, or even the *atmosphere*, shall produce utter failure in the clearness of perception of the person magnetised; and render utterly futile all effort to reduce description to any degree of consistency either with fact or with reason—in fine, shall render attempt at description an entire chaos of thought and of word. In this way, and under such circumstances, has the daughter of Dr. Le Seur failed repeatedly by his own confession; while under other circumstances the phenomena elicited from her, have been of the most wonderful and even startling character; and such as would certainly justify the most rigid scrutiny, before belief in them could be claimed.

In this way, too, and under these variant circumstances, while it is fully believed, also, that *Andrew Jackson Davis* has exhibited many wonderful phenomena, as a Clairvoyant; while, perhaps, in some particulars, he may have transcended in the manifestation of the wonderful; yet I *know* that even he has *failed*, *signally failed*. I know it, from testimony that I see no possibility of refuting, and I most firmly believe that any real believer in, and friend of mesmerism, and of truth, may satisfy himself, as others have satisfied themselves, that he *fails*, and *fails frequently*, in reference to things where proof cannot be wanting.

Now, be it understood, that in saying this, I do it out of no unfriendliness to Mr. Davis, or any one concerned with him. I believe him unconscious, in the waking state, of what he has uttered in the magnetised state, and therefore absolve him of all design to state falsehoods. And besides, a brief personal intercourse, has convinced me, that he is artless in his purpose, and without disposition to deceive. But when, under any circumstances, it is claimed for him to utter a system of Revelation from God, for man's faith or practice, in many respects expressly denying and contradicting that sys-

tem of Christianity which has stood the test of scrutiny, and formed the basis of man's hopes for two thousand years; especially when the revelations made by him, have been given at different times, subject to all the circumstances and liabilities to *failure*, with which the subject is necessarily attended, when he dwells on comparatively unimportant subjects, and, above all, when unaccompanied by any witness of their truth or correctness, beyond his simple declaration, requires an extravagance of credulity to which, with all my proneness to believe, I can make no pretensions; and I trust that others will pause, in a matter of such paramount importance, nor suffer their faith in Christianity, as a sufficient guide for all ages, to be in the least weakened or disturbed by any thing uttered through the lip of Clairvoyance, at least, until it is *proved* that the lip of the clairvoyant is *invariably and infallibly true*; and some evidence is produced to show that what it denies in the system of Christianity, is false. It is the part of reason, and of common sense, to yield up no good in possession, until something better shall be offered as its substitute.

In closing, let me say, it has been thought by some, that clergymen, especially, had no right to interfere with an investigation of the subject of mesmerism; but I thank God, that while an opportunity has been afforded me to investigate it, as bearing upon the phenomena of mind's manifestations, and to discover in it the medium of great physical good, I have, at the same time, been thus early and fully convinced, that to attempt to elevate it to a position to lay hands on Divine Revelation, is to attempt Heaven-daring sacrilege, and folly, such as will not, ought not, cannot succeed! Render unto Caesar the things that are Caesar's; and to God, the things that are God's!

New London, Conn.

From the Trumpet.

Father Ballou's Address.

We stated in our last week's paper, that Father Ballou delivered the Address to the Society, at the late dedication at Canton, Mass. The subjects embraced in it have been furnished us for publication; and we here subjoin them:

1. All necessary Societies have their origin in the mutual wants of those who compose them, and are called for by their mutual dependence. It necessarily follows that the specific object of any Society must be something in which all its members have an interest. If men were able, in their individual capacities, to supply their wants, they might dispense with the trouble and expense of forming and supporting Societies.

2. There is a price on all the immunities and privileges of which individuals avail themselves by entering into Society relations. That price is a part of individual independence which must be surrendered for sake of obtaining those privileges. If an individual engages in an enterprise of which he has the sole control, and the interest of which he is the sole possessor, he may manage the whole affair according to his own will; but if he has a partner or partners, in the affair, on whose aid and assistance the success of the enterprise depends, the will of those partners must be consulted. It follows, of course, that a majority must rule.

3. That the expences which are required to carry into effect the purposes of a Society, should be borne by its members as equally, according to their respective means, as possible, is the safest policy, there can be no doubt.

4. I feel it my duty, as a Christian, and as a friend to the cause of Christian virtue and true holiness, earnestly to advise all Christian Societies to avoid all unnecessary expences, expences which serve no other end than to gratify a vanity and pride which are inconsistent with pure devotion. People who pay their devotions to the mere ornaments with which they decorate either their persons, or houses of worship, are the most miser-

able idolaters in the world; and no friends to the meek and lowly Master whose name and religion they profess.

5. The contracting of debts and suffering the financial concerns of a Society to be neglected, will surely tend to results most disastrous. If an individual follow such a course with his own concern, how soon he is ruined! It is, if possible, worse with a Society.

6. You cannot, my friends, be too careful in guarding against every possible influence, which in any way tends to make divisions in your midst. We often witness disastrous consequences resulting from such causes. Some one or more may begin the trouble by opposing some measure adopted by a majority. Now if those who are thus opposed are persons of considerable property, they may think that their consequence has been too lightly regarded, and come to the hasty conclusion to withdraw from the Society. This leaves too heavy a burden on the Society, and, perhaps, effects its ruin. Possibly the minister may drop a word in the pulpit, or elsewhere, which may not suit all who hear. What comes next? The offended stay away from public worship and use their influence to bring the minister into disrepute. Who can say what amount of evil will grow out of this case? Consider, my friends, the necessity of Christian charity and forbearance. Are we to expect Angels from heaven to come to be pastors among us? And if they should, would it be certain they would get a call? Is it certain that all would be suited?

7. May I offer a few words to our beloved sisters in the Lord. I will not flatter; but you will allow me to call on you for your aid in carrying the blessed ark of the covenant along the rugged way over which it is destined to pass. Without your exertions, progress, if there be any, must be slow. By your timely aid all difficulties will be surmounted. Remember the Marys and Marthas who administered to Jesus; and forgot not who it was who anointed him with precious and costly ointment, and who washed his feet with penitent tears.

Sisters in the Lord, do not allow your hearts' affections to be placed on vain things, but place them on things of Christ. If you are devoted to gaudy dress, and pay your homage to vain-show, you will be compelled to burn with envy towards those who excel you in this vanity. But if the love of Christ and his cause warms your hearts, you will fear no rival.

8. My brethren and sisters, forget not the assembling of yourselves together, cultivate a habitual love of the sanctuary and its devotions. Let no trifling excuse keep you at home on the Sabbath.

You are committed to God and to the word of his grace, &c.

Original.

An Excellent Observation.

BY REV. HENRY LYON.

In commenting on 1st Cor. xiii: 1, Dr. Clark says: "I have quoted several passages from heathens of the most cultivated minds in Greece and Rome, to illustrate passages of the sacred writers. I shall now quote one from our *illiterate collier* of Somerset, and as I have named Homer, Horace, Virgil, and others, I will now quote Josiah Gregory, whose mind might be compared to a diamond of the first water, whose native splendor broke in various places through its incrustations; but whose brilliancy was not brought out for the want of the hand of the lapidary. Among various energetic sayings of this great unlettered man, I remember to have heard the following: 'People of little religion are always noisy: he who has not the love of God and man filling his heart, is like an empty waggon coming violently down hill; it makes a great noise because there is nothing in it.'"

Who would expect to find such things in a Methodist

commentary! Yet this is copied verbatim, from Dr. A. Clarke. It is not a Universalist, but a Methodist, who says this. If people of *little religion* are always noisy, when we find people very *noisy* about their religion, we may conclude they have but *little* of it; they are "like a wagon going violently down hill; it makes a *great noise* because there is *nothing in it*."

Williamsburgh, N. Y.

THE CHRISTIAN AMBASSADOR.

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THE SABBATH.

We published some time since, an article on preaching Christ, in which we stated, that to preach him was to preach the ordinances of the Gospel. Among them we mentioned the Sabbath. A subscriber desires to know what authority we have for saying, that the Sabbath is one of the ordinances of Christianity. In reply to his inquiry, we will say, that we do not pretend that Christ expressly enjoined the keeping of the Christian Sabbath. The fact however, that he did not, does by no means lessen its authority with us. Christ, though he claimed to be Lord of the Sabbath day, never uttered a word against it, or the Sabbath as a divine institution. Up to the time of his crucifixion, he scrupulously regarded the Sabbath. It is true, he was often charged by the Jews with being a Sabbath-breaker, but not one of their charges was sustained. When they said, he violated the day by healing a poor man at the pool of Bethesda, he defended himself by saying, God performed such works, and he was but imitating him. When he healed a man with a withered hand, he forestalled the clamor of his enemies, by saying, it was lawful to do well on the Sabbath day. When he healed the woman who for eighteen years had been bowed to the earth by disease, he replied to their complaints by asking, if they would not loose a beast from the stall, and lead him to a place of watering? When he gathered a few ears of grain to satisfy hunger, he replied to his captious enemies, by showing that David had once done as much, and that the Sabbath was made for man, and not man for the Sabbath.

In none of these cases do we hear a word against the Sabbath—not an intimation that it was a useless day, and that its only support was a superstitious reverence for the past. The Jews never charge him with anything of the kind. Had he intimated that the Sabbath was useless, and that it might be disregarded with impunity, they would have been indignant; and their charges against him relative to the Sabbath, would have been entirely different from what they were. So far from hinting that the Sabbath might be disregarded, Jesus only says, that the law enjoining its observance was not above the moral law; and that therefore, any act which necessity required, was not profaning the Sabbath.

Here then, we have Christ's approval of the Sabbath. We have it, not only in his whole conduct in regard to the day, but also in his declaration that it was made for man, by which he means, it was made for man's benefit—for the repose of his body and the improvement of his soul. And how greatly does he need it. What a blessed day it is to the poor laborer; to the perplexed merchant; to the unhappy prisoner; to all of earth's toiling and suffering millions.

The value of the Sabbath as a day of rest has been asserted by men of all ranks and pursuits; and the facts they have given, to induce men to observe it, shows that it accords with the statute of God written in the constitution of all human beings. The Sabbath is based upon natural law. In an excellent article on the Sabbath, which has been published for gratuitous

circulation by the friends of the day, we have the following important facts:

Reuben D. Mussey, M. D., professor of surgery in the Ohio Medical College remarks, "The Sabbath should be regarded as a most *benevolent* institution, adapted alike to the physical, mental, and moral wants of man. The experiment has been made with animals, and the value of one day's rest in seven, for those that labor, in recruiting their energies and prolonging their activity, has been established beyond a doubt. In addition to constant bodily labor, the corroding influence of incessant mental exertion and solicitude, cannot fail to induce *premature* decay, and to shorten life. And there cannot be a reasonable doubt, that, under the due observance of the Sabbath, life would, on the average, be prolonged, more than one-seventh of its whole period; that is, more than seven years in fifty."

John P. Harrison, M. D., professor of materia medica in the same institution, adds, "The Sabbath was made for man. This truth is forcibly exemplified in the benefits conferred on the bodies of men by a proper observance of God's holy day of rest. Incessant, uninterrupted toil wears out the energies of man's limited strength. The elasticity of the spring is destroyed by unabated pressure. The nervous system is especially relieved by alternations of activity and repose, and by diversifications of impressions. The sacred quietness of the Sabbath takes off from the brain that excessive fulness of blood which the mental and bodily exercise of six days is calculated to produce."

At a regular meeting of the New Haven Medical Association, composed of twenty-five physicians, among whom were the professors of the Medical College, the following questions were considered:

1. Is the position taken by Dr. Farre in his testimony before the Committee of the British House of Commons, in your view, correct?

2. Will men who labor but six days in a week be more healthy and live longer, other things being equal, than those who labor seven?

3. Will they do more work, and do it in a better manner?

The vote on the above was *unanimously in the affirmative*; signed by Eli Ives, chairman, and Pliny A. Jewett, clerk.

John C. Warren, M. D., of Boston, professor in the Medical College of Harvard University, observes, "I concur entirely in the opinion expressed by Dr. Farre, whom I personally know as a physician of the highest respectability. The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature, the law of *periodicity*. So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week."

"Nor is it true that men who labor six days in a week, and rest on one, are more healthy, merely, and live longer than those who labor seven; but they do more work, and in a better manner. The experiment was tried in England upon two thousand men. They were employed for years, seven days in a week. To render them contented in giving up the Sabbath as a day of rest, that birthright of the human family, they paid them double wages on that day, eight days' wages for seven days' work. But they could not keep them healthy, or make them moral. Nor can men ever be made moral, or kept most healthy in that way. Things went badly, and they changed their course—employed the workmen only six days in a week, and allowed them to rest on the Sabbath. The consequence was, that they did more work than ever before. This, the superintendent said, was owing to two causes, viz., the demoralization of the people under the first system, and their exhaustion of bodily strength, which was visible to the most casual observer. Such a course will always demoralize men, and diminish their strength."

"It was tried on the northern frontier of the United States during the last war. When building vessels, making roads, and performing other laborious services, the commander stated that it was not profitable to employ the men on the Sabbath, for it was found that they could not, in the course of the week, do as much work."

Many pages of similar testimony might be presented; but the above is deemed sufficient to show, that the divine law which sets apart one day in seven for rest, has its foundation in the wants of man. The Sabbath then, did not belong to the transient part of the Jewish religion. It was not like the ceremonial portion of that dispensation, to be superseded by

something higher and better. Like the worship of God, it was instituted because demanded by the best interests of the race; and consequently it can no more be abrogated than worship itself.

This leads me to remark in the second place, that the necessity of setting apart one day in seven for worship, shows that the Sabbath is based upon the laws of our nature. No one who believes in Christ will pretend that he abrogated worship. True, he did not command to have temples erected for worship. Neither did he command men to assemble together every week and listen to his word. But who infers from this, that public worship is not a christian duty? The value of worship, the practice of the Savior, the commands of the Bible, together with the example of the Apostles and early Christians, leave no room for doubt here. But how could we hope to have public worship general, without the Sabbath? Such a day becomes indispensable to worship. Business must be so arranged as not to prevent a general gathering of the people. But if we have no day when it is suspended; when the store and the shop are closed, and the master and the servant lay aside their worldly cares, the people cannot assemble for religious worship. We say again, the Sabbath is indispensable to public worship. We cannot have the one without the other.

There are, we know, some who say, life should be a perpetual worship, and every day a Sabbath. We would not object to such language, were it not employed to do away the Sabbath, and do away all public gatherings for the worship of God. But those who use it, are opposed to the Sabbath and to public worship. We would have the whole of man's life so pure that every thought and word and act should be acceptable to God; and we would have men live in the fear of God on every day. We have no friendship for a mere Sabbath religion. We esteem not him a Christian who keeps the Sabbath, and worships God on that day, and yet serves sin all the other days of the week. Keeping the Sabbath holy justifies no one in transgression on other days. And he that really keeps the Sabbath will have no disposition to do evil on other days. He worships God to gain more knowledge; to acquire moral strength for the duties of the week, and make him active in fulfilling his varied obligations. Public worship is to religion what schools and colleges are to human learning. And it is as unreasonable to suppose that learning can flourish without them, as that religion can flourish without it. It is in the house of prayer, where truth is forcibly presented to the mind, and pressed upon the conscience; where the heart is moved by an exhibition of the love and mercy of God, that we receive our deepest religious impressions. Public worship therefore, is the chief means of keeping religion alive in the earth, and giving it sway among men. Break down our religious altars, and God would cease to be honored, and his law would everywhere be despised.

This enables us to see why God thus enjoined the Sabbath—"If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. lvi. 13, 14. Here we see the estimate which God places upon the Sabbath. He speaks of it as though all who keep it holy, will perform every other duty; and as though all who despise it will despise every law. And the whole history of the world accords with this idea. Go where you will, and you will find Sabbath breakers generally despisers of God. You will find

too, that, generally, those who keep the Sabbath, are exemplary and worthy.

Perhaps the question will now be asked, if the Sabbath is thus important, and has its foundation in the laws of our nature, why did not Christ enjoin it? I reply:

1. It was unnecessary. The Jews, among whom he spent his ministry, were strenuous advocates of the Sabbath. Among them the day was not neglected. They had many false traditions in regard to its observance, and these he corrected.

2. Though Jesus did not enjoin the Sabbath, he explained its nature. The Sabbath, he said, was made for man, not man for the Sabbath. And we have seen the senses in which it was made for him. It was made for his rest and his spiritual culture.

3. Indirectly, Jesus did enjoin the Sabbath. To keep the Sabbath is one of the ten commandments. These received the sanction of Jesus. They are the sum of that part of the law which he came not to abolish.

But we are not left alone to the teachings of Christ to learn his mind. We can learn it from the teachings and example of his Apostles. That they assembled at stated times for worship, there is no doubt. Paul enjoined the Hebrews not to forsake the assembling of themselves together, as was the case with some. John says, he was in the spirit on the *Lord's day*. What could he mean by this, if the Lord had *no day*? Now, as the Apostles were the inspired servants of Christ, their example and commands show us his mind.

But if this reasoning be correct, why, it will be asked, do we not keep the Jewish Sabbath? Why have we a new day for our observance? What authority have we for changing the day.

Before proceeding to answer these inquiries, we wish to remark, that we consider the question, what day shall we keep? one of minor importance. We do not believe that one day is, in itself, more holy than another. The main thing is to have one day, in seven, consecrated to rest and worship. Besides, the change of the day is entirely distinct from the perpetual obligation of the Sabbath. If we fail to prove that we are authorized to keep the day, we are not thereby absolved from keeping any Sabbath. The Sabbath, as an institution, was a perpetual one, and it must be, therefore, as much binding upon us as upon the Jews. Its mode of observance may be changed, but the Sabbath is still in force. Some, because they can find no authority for changing the day, think the Sabbath not obligatory. But let them show, if they can, where the Sabbath has been abolished. And if they cannot show this, then let them acknowledge that it is a perpetual institution, and keep either the Jewish or Christian Sabbath. We should as soon suppose that God would abrogate the marriage institution as that he would abrogate the Sabbath. One has its foundation as much in the relations of mankind and the nature of society as the other. The reasons usually given for changing the day, are as follows:

1. As the seventh day was observed by the Jewish Church in memory of the rest of God after the works of the creation, and their deliverance from Pharaoh's tyranny, so the first day of the week has *always* been observed by the Christian church in memory of Christ's resurrection. 2. Christ made repeated visits to his disciples on that day. 3. It is called the Lord's day, Rev. i: 10. 4. On this day the Apostles were assembled when the Holy Ghost came down so visibly upon them, to qualify them for the conversion of the world. 5. On this day we find St. Paul preaching at Troas, when the disciples came to break bread. 6. The directions the Apostles give to the Christians plainly allude to their religious assemblies on the first day. 7. Pliny bears witness of the first day of the

week being kept as a festival, in honor of the resurrection of Christ: and the primitive Christians kept it the most solemn manner.

O. A. S.

Emmanuel Swedenborg, vs. A. J. Davis.

"When Greek meets Greek, then comes the tug of war."

Messrs. Bush and Barrett have done the public some service in their "Critical Examination of the Character and Claims" of Davis' Revelations, in its "relations to the teachings of Swedenborg." These men are among the most distinguished advocates of the theories of Swedenborg, and rank high in public estimation for their intellectual and moral worth. They may, with great propriety, be considered the accredited and proper commentators of the works of that singular man, and fully adequate to pass judgment upon whatever claims agreement or antagonism to his doctrines.

From the likeness of manner and matter in the "Revelations" of Davis and those of Swedenborg, Prof. Bush was led to take a deep interest in the case of Davis, while his Lectures were in process of delivery. He watched with peculiar anxiety every advance, wondering to what these things would come; and, in certain cases, was appealed to touching questions of authenticity in references made by Davis to Swedenborg's opinions. In all this he was understood to bear himself with great propriety, giving a patient and candid hearing to all the claims of the new and strange work. When completed, he called Mr. Barret to his aid, and they went into a "critical examination" of the character and claims of that work in its relations to the teachings of Swedenborg. We have the result in the pamphlet before us.

They admit the "genuineness" of Davis' work, that it was actually delivered, substantially as now published, "by an illiterate youth of twenty, in a state artificially induced," who is, "in his normal state, utterly and absolutely ignorant" of all he said and did until informed afterwards. They do not question the sincerity of the young man, nor the veracity of those connected with him. But they attempt to explain this "singular specimen of the singular phenomena of Mesmerism," by the light of Swedenborg's teachings on the subject. They say "he (Swedenborg) has at once unfolded the true nature of the delusion in question, and supplied the requisite safeguards," and "in this way, and no other, do they recognise any relation between the two classes of disclosures."

After a full statement of the two cases, and defining the general character of Swedenborg's doctrines, they proceed to quote largely from his works to show that "he, whose interiors are opened, may discourse with them, (angels and spirits) as man with man, but not unless he be of true faith and led by the (Divine) principle." They say:

"Now in the case of Davis, as his work contains enunciations directly at variance, not only with the teachings of Swedenborg, but with the creed of the whole Christian world on the great cardinal doctrines of the Bible, and in the character and claims of the Bible itself as a divine revelation, we have no alternative but the conviction, that seeing such enunciations are manifest falsities, he is not in true faith, and consequently has not enjoyed a true communication with the spiritual spheres, as far as these points are concerned. He has doubtless been gifted with a species of internal sight—he has been brought into a condition which has opened his mind to the reception of various natural, scientific, and philosophical truths; but in all this he has not been elevated above the intellectual plane, and this has left him exposed to the inroads of the most grievous delusions in regard to moral themes, to the economy of redemption, and the whole circle of its cognate verities."

Further on they proceed to show by quotations from their authority that "spirits relate things exceedingly fictitious, and a lie—that on this account the state of speaking with spirits on this earth is most perilous, unless one is in the true faith—That spirits are little to be believed.—That nothing is

more familiar to spirits, who are speaking, than to say that a thing is so or so; for they think they know every thing, and indeed solemnly assert that it is so, when yet it is not so. As soon as they notice any thing which they do not know, they immediately say that it is so; besides very many other proofs that they speak as if they knew, when yet they do not know."

From these principals which are treated more at large, in the quotations they have made, they arrive at the following conclusions:

"What then can be fairly inferred but that the young man has been obsessed by precisely this class of spirits, and under their instigations has given forth this pernicious heresy to the world? It is obviously impossible that such sentiments could have come from heaven, and yet the proof we deem equally conclusive that they have not, in this case, come from earth. How inevitable then the inference, that communications may emanate from the spiritual world, and yet be replete with the most diabolical falsities. And what a commentary do we read in this on the truth of Swedenborg's disclosures of the other life. Indeed, we are fully persuaded that this is in fact the true providential mission of the book. In itself and its sequences it is expressly designed to be overruled to the furtherance of that very system of revelations against which, on several points, it sets itself in hostile array. While its friends and favorers are dreaming of entirely another issue, and look upon it as a fresh apocalypse of celestial verities, which are destined to demolish the old crazy citadel of biblical Christianity, the result will doubtless be that the weapon will be quietly taken out of their hands, and the whole demonstration be made to tell in the establishment of the grand truths of the New Jerusalem. Reflecting minds cannot be insensible to the ground occupied by a system which takes the most perfect cognizance of the phenomenon exhibited in the present work, treating it as a matter of course from its own stand-point, and pressing even its most egregious falsities into the service and confirmation of paramount truths. The arch-deceiver will be found to have outwitted himself in aiming to ply this master-piece of infernal cunning against the immovable fabric of Revelation. We say 'cunning,' which applies to it for the most part, though it must be confessed that we, not unfrequently discern a shallowness in the devices of the book which savors but little of the proverbial craft of their origin, while at the same time their singular boldness precludes the supposition of human imposture. What man in his right senses would ever think that such crudities could be digested by the gastric potencies of the stomach of any christian community as the translation of the Hebrew Scriptures from Persian manuscript during the captivity in Babylon—the divination of the *mythos* of the biblical Trinity from the Hindoo legends respecting Parama, Vishnu, and Siva—the passing over of the idea of hell from its birth place in central America, to the Jewish nation in Asia, and, though last not least, the grave account of 318 bishops assembled under Constantine at the Council of Nice, deciding upon the Canon of Scripture, when church history does not whisper a syllable of any such action on the part of that body. It would seem as if the poet's hint of occasional Homeric *dormitations* were so far applicable in the present case as to allow of a change of the epithet into *Satanic*. To receive such 'revelations' as true, would at any rate, imply, not a mere drowsy nodding, but a profound slumber, on the part of the reader.

"Our conclusion, therefore, is that Davis has been grievously deluded by the arts and machinations of deceitful spirits, and that occasion for this has been given by the lack of true faith, the product of a moral state rightly affected towards all divine things. He has thus been prevented from associating with a sphere of pure truth and been made the subject of the most enormously false impressions in regard to the whole circle of religious doctrines. We are shut up to this conviction by the very nature of his utterances. No man who is in the truth of faith can, by any possibility, so falsify and vilify the sublime doctrines of the Word as is done in the work under consideration, and no degree of native amiableness, gentleness, or benevolence can preclude the assurance of some radical defect in the moral habitudes of the soul from which such monstrosities of dogma flow forth. The supposition is doubtless entirely groundless that the young man is, in his abnormal state, freed from the influence of moral affinities which bring him into fellowship with spirits of a kindred stamp, which is, in fact, the great law of association in the other world."

They next proceed to exhibit some of the most direct and palpable contradictions and falsities in Davis' work, confining

themselves mainly to such portions as relate in some way to Swedenborg: such as that Davis admits that, "A mind was sufficiently illuminated to have an *actual knowledge of the relation and affinity existing between the natural and spiritual spheres, and of the spheres to one another*, and this was Emmanuel Swedenborg," and yet he asserts that Swedenborg, was not an independent Clairvoyant, but that he *might* have been in a state to render him cognizant of principles and truths pertaining to *this mundane sphere*, but *not* of things belonging to a *higher sphere than the natural world*; that "the original description of the flood is an *entire spiritual correspondence*—having an *internal meaning*," and not a *literal signification* that several things mentioned in Genesis, as the Garden of Eden, Adam and Eve, the tree of Knowledge, the aprons of fig leaves, the land of Nod, Cain and Abel, &c., have spiritual correspondencies, and that these have "been *unfolded* to the world by an *expanded and suitable intellect*," meaning Swedenborg. And yet he says, "His writings *do not unfold* a *germ of spiritual truth* in those primitive pages, because it is *impossible for them* to contain such—I am not able to discover *any such interior meaning in any portion* of the contents of the *Word*, as he (Swedenborg) represents!" And yet he says, "I am much drawn to the pure, gigantic, and powerfully intellectual spirit of Swedenborg—his spiritual and psychological revelations are also *unqualifiedly true*, and are susceptible of being *verified in the spiritual spheres*." And yet he is guilty of the singular inconsistency of differing *toto cælo* from Swedenborg. No man ever betrayed a profounder reverence for the Word of God than Swedenborg. More than three fourths of all his voluminous works on theology, are employed in unfolding the *interior and spiritual sense* of the Word, thereby disclosing more clearly to the minds of men its supreme divinity and sanctity. But Davis utterly denies the *inspiration and sanctity* of the Word, asserting that the *elements and qualities* contained in the Bible, or the germ of this great theological tree, are *positively impure*, and unworthy of the interpretations and veneration they have received;" (p 541) that "the Bible *does not present one proper conception* of the constitution, character, greatness, omnipotence, and majesty of the Divine mind—nor does it teach that *holy virtue, morality, and refinement*, which should receive the name of religion." (p 558). He does not read Latin well, for he gives a wrong title to one of Swedenborg's works; but which, though least valuable of all his works, he commends most highly, calling it a "*valuable work, a revelation much to be read, appreciated and practiced*," containing "truths that are in *very many particulars* susceptible of *benefiting the human race*." (p 588). And yet on the next page, he says there is "*too much obscurity, ambiguity*" &c., in his psychological works, for them to be of *any particular utility* to the social world—it is impossible to conceive of the practical utility of his spiritual revelations to the disordered world, at this present time." He speaks of "*the truthful account of the contents*" of Nehemiah, as given by Swedenborg, when the fact is he gave *no account* of the contents of that book!

These and numerous other contradictions and falsities are noticed in the work before us. The authors say, in their concluding paragraph:

"We have pursued the subject considerably farther than we intended—farther than we should have done, but for the interest which this work has excited in the community. And yet we have only noticed some of the author's inconsistencies and palpable errors in point of fact, in the passages where he speaks of Swedenborg and his writings. We have taken no notice of his errors on other subjects. And this much, we think, is *certain* from what we have here shown, that, however learnedly and fluently the clairvoyant may seem to discourse on some subjects, he does not always receive truthful impressions, but often those that are quite otherwise; for he repeatedly contradicts not only himself, but facts that are well known. His numerous and palpable blunders are, to our minds, suffi-

cient to establish the genuineness or alleged origin of the book, and to repel the charge of imposture brought against the individuals concerned in getting it up. For we cannot think that any cunning or ingenious men—any men capable of writing such a book, or of conceiving such a gigantic hoax, would, in their *normal state*, have blundered so often and so stupidly as this *abnormalist* has. But we have known Clairvoyants—even the best of them—to make just such blunders before, and still to be quite as positive, even as Mr. Davis himself, that they were right. Whoever discovers this author's mistakes on other subjects—some of which it has been our purpose here to expose, will be in little danger of being misled or harmed by his monstrous theological errors. For they will see that the *lumen* in which his mind must have been often, if not always, immersed, was of such a doubtful or peculiar nature, as to render him the most unsafe of all teachers, especially upon lofty spiritual themes. They will see that his pretended 'Revelations' possess *not the slightest authority*, and that *not one word* of them, beyond what is capable of being demonstrated upon other and wholly independent grounds, is worthy the least credit. And in conclusion we would add, that the writings of Swedenborg lead us to expect, under all the circumstances, just such a mixture of truth and error as this book contains. These writings are the best 'counterfeit detector' of which we have any knowledge, and we would, therefore, recommend them to others as the surest safeguard against the specious falsities of these and all similar 'Revelations.'

We have a word of comment to offer here. Davis claims to be the superior of Swedenborg on the very ground that he is condemned in the work before us. He has *no faith*—no *formed opinions*, and so goes *unbiased* into the spirit world, and receives impressions without any color tintured by contact with the errors of the present life. Further, he asserts, while in *that state*, that he is guided by Swedenborg himself, from whom he derives all his information. While mesmerised by Mr. Livingston, he used to go off into the *spiritual spheres*, and tell of "his old man," who came to him to unfold many truths. Mr. L. inferred, from what Davis said, that it was St. John who guided him; but it turned out to be Swedenborg. Twice or three times he was led of the spirit into the woods, across the river from Pokeepsie, where he had direct revelations made to him. And Swedenborg was his preceptor. On one occasion while there, during a heavy shower, he *awoke* and found himself all drenched in rain—his clothes completely saturated, and yet a sheet of paper more than half written, with a pencil very legibly, laying perfectly dry on his knees, as if just written. We saw the said paper a few days afterwards. It appeared not only as if it had never been wet, but as unintended as if it had been written upon a hard smooth surface, instead of on one's knee. (Davis and his disciples do not believe in miracles!) In that paper there were some thirty or forty references to some work wholly unknown to him, indicated by abbreviations only, as A. C., with figures ranging upward to several hundred. When awake, he was impressed that a copy of this document must be sent to Prof. Bush, who at once recognized the appropriateness of the references to the "Arcana Cælestia" of Swedenborg, which he is ready to admit Davis had never seen.

The conclusions arrived at from a review of this whole matter, are expressed in the quotation at the head of this article, "when Greek meets Greek then comes the tug of war."—There is a singular medley of nonsense and contradiction on all sides. Swedenborg gives cautions against the delusions and falsities of spiritual influences, claiming to have "been instructed by no spirit, nor by any angel, but by the *Lord alone*." Davis claims to be led and instructed by Swedenborg while in the *spiritual sphere*, that he is employed to correct the errors of Swedenborg by Swedenborg himself, discovered to him from the *interior* since his death. Davis asserts that "independent clairvoyance must be induced by the action of another system, by which the positive power is extracted from the subject," and he held to life by the operator; that it is *impossible for a man to enter into the spiritual spheres and re-*

turn back again to this world, unless held to it by another. And yet Davis, like Swedenborg, does go into that state without "another system" to hold him down to earth. He left Mr. Livingston, his former, and Mr. Lyon, his present magnetiser, several times, and went off *independently* into the *higher spheres* and came back again, in one instance bringing his wonderfully preserved written sheet along with him! He is now, we are told, almost daily in the habit of going *alone*, and *unheld*, into that state; sometimes to write editorials for the *Univercœlum*! Our poor common sense cannot fathom the depths of such spiritual "revelments," nor perceive either their consistency or importance. We are disposed to consider them the "development" of profound absurdities and sublime nonsense; discovering the "interior influx" of spiritual pride, and self-significance, and aggrandizement—one of the protuberances of a dreamy, superficio-radico—"philosophico-theologico" come-under-ism, by which some would glorify themselves. Those engaged in it, may be honest and sincere; not more so, we apprehend, than those were who saw and helped burn the witches of New England. They *know*, that Davis has made not a few, but *many* egregious mistakes while speaking from the "interior lumen" of things pertaining to this *mundane* sphere, in things of actual knowledge; and how they can settle in their minds the claim of superiority to the Bible, and set up a virtual assumption of infallibility, with the knowledge of such errors as he has fallen into, is for them and not for us to account. With their own consciences we leave them to settle this matter. If they ask for such errors, we have them of our own knowledge to give.

We ask the forbearance of our readers, for having occupied so much space with a subject in itself of so little consequence. From the attention which has been given to it abroad, and from our personal acquaintance with the beginning and progress of the work, having known Davis, and seen his wonders nearly from the first, we felt it our duty to say what we have. We do not attribute dishonesty to him. We believe him infatuated by a pseudo philosophy, the first principles of which neither he nor his compeers comprehend. We are not compelled to go, with Professor Bush, into the spiritual world, by the dim light of Swedenborgianism, to find a solution of this phenomena; for we believe there are "subtle prompters" this side the next world, which can "prompt to most egregious falsities, which neither the subject himself nor his *favoring* auditors may be able to detect, owing to their accordance with *that moral state* which exercises so marked a control over his views of truth." We do not need his "counterfeit detector," to preserve us from "being duped into a belief of the most infernal falsities" which may endanger our present or prospective happiness. Our confidence is in One who "will make the wrath of man to praise him;" and in a Revelation which is sufficient for "doctrine, for reproof, for correction, for instruction in righteousness; that the man who studies and obeys may be thororly furnished unto *all good works*; not giving heed to seducing spirits or doctrines about demons." We are thankful to God, not that he has allowed Emanuel Swedenborg or Andrew Jackson Davis to live and dream, but that he has given us Jesus Christ, to live and teach, to suffer and die, to rise and ascend; giving an example how we should live, and an illustration of what we shall become, when raised up in his likeness and presented by him before the throne of the Father, where every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.

W. S. R.

Double Mindedness.

The phrase, "double minded," occurs but twice in the Bible, and in both instances in the writings of the apostle James. "A double minded man," says this apostle, "is unstable in all

his ways." And again, "cleanse your hands, ye sinners, purify your hearts, ye double minded." From the connection in which it is found, it will be perceived that the expression seems to have been used, to denote a peculiarly unfortunate class of human beings; a class, in fact, which have been but too numerous in every age of the world. That class, we mean, who seem to be mentally so constituted, that they are incapable of having any fixed and settled opinion on any subject. Such persons are not always devoid of talents or of goodness. They will often manifest considerable power of intellect, and give promise of usefulness; but the difficulty is that they either cannot or will not confine themselves long enough to one subject, to produce anything important or useful to mankind. One moment they may be seen, attempting to dive into the profoundest depths of metaphysics, and the next, following after the shallowest humbug that ever floated on the tide of popular corruption. They may be good natured, and affect a world of charitableness; but this should not be allowed to hide from our observation those gross moral defects, which consist in artful pretences, used to conceal a sinister purpose. Allow that they have a good mind in some things, they have one of a different character in others, and the indecision and want of stability produced by a conflict between the two, renders them unsafe friends, and dangerous enemies. Let all concerned, then, beware of the evil machinations of those unstable souls, who are "every thing by turns, and nothing long." There is no truth or reason in the supposition, that those who stoop to double dealing in some matters, may be safely trusted in others, for it is such a mortal defect, that the individual afflicted with it, is morally incapable of benefiting either himself or others. Especially is this true of this failing, when manifested in relation to the great subject of religion. A man who will not deal honestly with his God and his own soul, can scarcely be trusted in his dealings with his fellow men. Moral purity cannot dwell with such inconsistency. The apostle was undoubtedly right in saying that, "a double minded man is unstable in *all* his ways."

S. C. R.

Elder Knapp.

This travelling defamer of Universalists and Universalism, seems to have been quite successful in his labors in Dover, N. H. As usual, he has been a great aid to those he sought to injure. The Trumpet says, that the Universalist Church in D. is more fully attended than ever, and that many are taking pews, and thus becoming regular supporters of God's blessed truth. If Mr. Knapp were not so desperately wicked, we should be half inclined to think him the secret friend of Universalism. But no man with such a heart as his can be a friend of Universalism. A wicked heart cannot love that which is holy. We suppose therefore that he is prompted to the efforts he makes, as some of his own brethren say, by his inordinate love of money. That a Christian people should suppose that they can aid the cause of pure religion by the labors of such a coarse, vulgar and abusive man, seems to us strange beyond expression. The Baptists of Dover will repent the course they have taken. They have made themselves partakers with Mr. Knapp in his unchristian measures, and sadly will they suffer for it.

O. A. S.

Fair in Williamsburgh.

The Ladies of the Universalist Church in Williamsburgh will hold a FAIR on the afternoon and evening of Wednesday, the 22d instant; the proceeds of which will be devoted to furnishing their new Church.

The Fair will be held in the New Church, corner of South Third and Fourth streets. It is hoped that, with the assistance of their friends and their own industry, the Ladies will

be able to present for sale a large assortment of fancy and substantial articles, suitable for holiday presents: Ice cream, oysters, and other refreshments will be served up; all, not only at *fair*, but reasonable prices. Donations in aid of the Fair are solicited, and will be thankfully received. They may be left at the office of this paper, with W. A. Conaut, Knapp, 362 Hudson street, P. Price, 130 Fulton street, or any of our friends in Williamsburgh. Tickets of admission to the Fair may be had at the above named places. Price 25 cents.

Friends are assured that the Williamsburgh Society is much in need of help. It is solely by great exertion that it is able to complete the new Church, and then only by going in debt more than was originally intended. Will not friends in the neighborhood assist in furnishing it?

Educational Convention in Vermont.

We learn from the "Watchman," that a Convention was held at South Woodstock on the 18th ult., for the purpose of taking into consideration the propriety of establishing a literary institution in the county of Windsor. Several spirited resolutions were passed on the subject, and a large and respectable committee were appointed to carry into effect the views expressed by the Convention. We rejoice at every indication of a growing interest in the subject of education, and trust that the day is not far distant, when such measures will be undertaken and successfully prosecuted, as will put an end to the reproach of neglect or indifference, in a matter of such vital importance to our prosperity. S. C. B.

The Boston Association.

The following notice of the proceedings of this body we copy from the Boston Bee. Having received them just as our paper was going to press, we have no room for comment. Br. Plumb will accept our thanks for the paper.

UNIVERSALISM.—The Boston Association of Universalists (which comprises Suffolk and the four adjacent counties) met at Cambridgeport on Wednesday to discuss the following resolutions; the first having been reported by the majority of a Committee appointed at a meeting in Lynn, on the 3d of November, and the other by Rev. J. M. Spear, a dissenting member of the Committee:

Resolved, That this Association expresses its solemn conviction that, in order for one to be regarded as a Christian Minister, with respect to faith, he must believe in the Bible account of the Life, Teachings, Miracles Death and Resurrection of the Lord Jesus Christ.

Resolved, That the Articles of Faith adopted by the general Convention of Universalists in 1803, are sufficient for all practical purposes, as it respects Christian belief.

The following are the Articles of Faith referred to in the second resolution:

1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

2. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men.

The mail of this morning contains a full report of the debate. The Rev. Mr. Miner, of Lowell, was Moderator of the meeting, and the Rev. Mr. Fisher of Salem, Scribe. The first resolution was defended by Rev. Messrs. Fisher of Salem, Paige, of Cambridgeport, Cobb, of Boston, Whittemore, of Cambridge, Cook of South Boston, Ballou 2nd and the Moderator, and opposed by the Rev. Messrs. J. Prince, of Danvers, Hanson, of North Danvers, J. M. Spear, of this city, and E. Thompson, of Walpole. A motion had prevailed to close the debate at half past 4 P. M. and to limit each speaker to 15 minutes. The Mail says:—

The hour fixed for closing the debate having arrived, a motion was made to put the main question, the vote to be taken

by yeas and nays. Several gentleman here rose and opposed the motion, advocating a further debate upon the question, and proposing an adjournment for that object. Considerable confusion ensued, which was with difficulty quieted by the Moderator. The motion to continue the debate was negatived by a large majority, and the main question was insisted upon.

The majority report of the Committee was then read, and the question on incorporating it with the original Articles of Faith, was decided by yeas and nays as follows:

Of the clergy, yeas 34; nays 8. Of the lay delegates, yeas, 43; nays 8. Majority in favor of the first resolution, 51.

Anecdote.

There lived, in an obscure town not a thousand miles from this city, an ignorant family, who paid no attention to matters of religion, nor much to the minor moralities of life. It so happened, on one day, that one of the sons, nearly a man-grown, was bitten by a rattle-snake. The deadly virus operated gradually, till his health was destroyed, and death was manifestly near at hand. Under such apprehensions, a clergyman was sent for, who labored with the young man till, as he believed, "his calling and election was made sure," and he was so assured by his spiritual guide. One day the minister was conversing with the parents, in the hearing of the son, endeavoring to comfort them with the idea that it was a *special* Providence, which directed the snake to bite the son, in order to awaken him to a proper sense of his condition; and it would, no doubt, result in his immortal good, by saving him from that eternal misery he would otherwise have suffered. The young man thought he viewed the matter right, and being asked, by the minister, to pray, among other things thanked the Lord that he had sent the rattle-snake to bite him, and prayed that other rattle-snakes might be sent to bite his dad and marn, and all other wicked folks, that they might not go to hell, but be saved and go to heaven.

Manly Education.

We would direct the attention of our readers to an excellent article, on the subject of Education, commenced on the fourth page of our paper, to-day. It is taken from the Knickerbocker, a magazine which always abounds with a full share of excellent reading. There is much valuable truth exhibited in that article which the world needs to know. Our Colleges and high schools, and, in short, the general system of education, is sadly defective in the practical, useful and manly. The body, in practical conformity to the erroneous instructions of the Pulpit, has been sadly neglected; so much so that our young men of the highest promise generally become feeble, nervous, fractious, dissolute men, or else die before matured for usefulness. It is strange, that no more attention has been paid to this subject by the teachers of youth, and by philanthropists, philosophers, and Christians generally. We have theories enough, but few practical illustrations. Physiology should be reckoned among the most important branches of an education, and should be thoroly taught with "numerous experiments." The mind would be more vigorous—the world would appear pleasanter, and they would feel better, think faster and more correctly, and behave themselves more in correspondence with the will and government of God. They would know better how to "use this world as not abusing it," and be able to give a better account of it when they go into the next.

W. S. B.

Removal.

Br. N. C. Fletcher, pastor of the Universalist Society at East Thomaston, Me., has received and accepted an unanimous invitation to take charge of the Society in Belfast. He is to remove to his new location at the commencement of the New Year.

Mysticism.

The celebrated Dr. Fuller says, "The Pope knows that he can catch no fish, if the waters be clear." Are there not many who act upon the same principle? The opposition to inquiry among professing religionists is very strong. They are not willing to have people think for themselves. Not only so—they boldly say that the greatest truths of the Bible, and those the most important, are shrouded in mystery. The trinity is a mystery, vicarious atonement a mystery, reprobation to endless woe a mystery, and ceaseless punishment a mystery. They are mysteries which cannot be explained, and people must not seek to understand them! Thus they say with the Pope—the water must not be clear; if it is, people will see the hook and avoid it. Hence the exertion that is made against inquiry, and to prevent people from hearing or reading anything which will show that God's truth is plain and simple. He that will believe that which is opposed to his reason, and all that he can know of the principles of truth and the nature of God, must be most effectually blinded by the cry of *mystery, MYSTERY!*

Conference of the Ontario Association.

A Conference of the above named Association was held at Chapinville, on the 17th and 18th ult. Sermons were preached by Brs. O. Roberts, H. L. Hayward, G. W. Montgomery, J. J. Austin, J. R. Johnson, and J. M. Austin. Brs. Ackley and Casé, took part in the services. A good degree of interest has been awakened in that portion of the Master's vineyard, and the activity and zeal displayed, by those having charge of the interests of our cause in that section, give assurance of increasing and more abundant prosperity.

"Marblehead Mercury."

Such is the title of a new paper just commenced in Marblehead, Mass. It is published by Breare and Averil. The first named, Br. R. Breare, has for some years been known among us as a talented and faithful minister of Christ, and we doubt not his ability to make a useful and interesting paper. It is to be neutral in politics and religion, and devoted particularly to the interests of the thriving and enterprising town in which it is located. We wish the publishers abundant success and prosperity in their new undertaking.

Barnstable County Association.

This Association held its last annual session in Orleans.—The Committee on Discipline reported that no business had come before them. The accounts of the state of our cause, from different parts of the Association, were of a very encouraging nature. Two large and costly houses of worship were in process of erection; one in Hyannis, and the other in Provincetown. Six Sermons were delivered to large and attentive congregations, and it is hoped that the precepts inculcated, may be productive of lasting good. Adjourned to meet at such time and place, in 1848, as the Standing Clerk may designate.

A Fair and Festival

Will be holden by the Female Industrial Society connected with the Fourth street Universalist Church, at O. Tinkham's large and spacious Halls, 44 Avenue C, corner of Fourth st., on Thursday evening, Dec. 23d. This is designed to raise funds extremely needful to the Society, to enable it to cancel the debt for building its house of worship, and all who attend will be remunerated by the *valuable and substantial* the Ladies will have upon their supper table.

Miscellaneous Department.

Original.

Lines, on the Death of Isabella,

To whose mourning friends they are affectionately inscribed,

BY ————

Stealthily the spoiler crept nigh,
And tore from our casket the gem;
His breath, chill and piercing, swept by,
And snapped our sweet flower from the stem!
Yes, "Bella," so gentle, so kind,
Our household's chief treasure, is gone;
But deep, deep is her mem'ry shrined
In our hearts, though her spirit is flown.

That spirit, than mortals more pure,
We felt, from her earliest birth;
Saw her form was too frail to endure
The harsh, cold, realities of life:
And clasped in our protecting arm,
And watched her with unsleeping eye,
To guard her from sorrow or harm:
Nor dreamed we, so soon she could die!

The plants miss her fostering care,
The bird droops, his mistress to hear;
Her unfinished work on the stand,
And room, sad and lonely appear.
We miss her at earliest morn,
With greetings so warm and sincere,
We miss her sweet voice in the song
Her laugh, ringing merry and clear.

We list for her footfall in vain,
We wait for her coming with tears;
But vacant, her place must remain,
Her "good night," ne'er more greet our ears.
We miss her at morn, or at eve,
Whatever the time or the place,
Our sad loss we ever must grieve,
Her remembrance, nought can efface.

Though dead, yet we'll mourn not the lost,
As those rest of comfort and cheer,
For where on life's ocean we're tost,
We feel that her spirit is near.
Though raised to her Father above,
Yet clings it to friends it has left;
The strong ties that bound us in love,
By death were not weakened or cleft.

Thus, in moments of heart-rending grief,
Disappointment, doubting, or fear,
This thought shall afford us relief,
Shall dry up the heart-gushing tear;
That her care for us will ne'er cease,
Her love for us ne'er know an end;
That death will our souls but release,
With hers, long eternity to spend.

New-York, Nov. 20, 1847.

MAN.—The ancient philosopher defined man to be a cooking animal. A more modern one says he is a book-making animal. But we think the Cleveland Herald has hit it, which says:—"Man is a reasoning animal who paints with the sun-beams, travels by steam, talks by lightning, speculates in breadstuffs, and swaps jackets and jackknives."

Thoughts on Manly Education. No. 1.

What is a manly education? How may it be acquired? And for what ends? These are the points now to be discussed.

FIRST. What is a manly education? Milton said: "I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously, all the offices both private and public, of peace and war." This is comprehensive, and as a general definition, is as good as any that can be given.

To educate is to develope; not to make one man all Latin, another all Mathematics; it is to unfold a *man* indeed, himself all developed. A pupil is educated when he is made a hero in his own individuality. A soul powerful in acts, fruitful in grand results; an adult in intellect, a rational creature well trained, *who will, who can, who does.*

One of the renowned philosophers of antiquity beautifully said of the intellectual faculties, "I call them not *mine* but *me*—It is these which make the man; which are the man." Now that system of education which most effectually reaches the latent powers of mankind, and brings them out in vigorous discipline, is the most manly and the best. Men are valuable, not in proportion to what they know but to what they can do. Every youth has a *can do* in him. It is the office of education to reach that, and impart to it the potency of practical exercise. The versatile pen, the delicate pencil, the creative chisel, and the eloquent tongue seem wonderful to one contemplating their facility and power. But every thing about them is perfectly simple and easy to him who possesses and has cultivated his own *can do*.

SECONDLY. Let us inquire more minutely into the process by which a manly education is to be attained. "How many young men" said Doderidge, "are anxiously and expensively be-schoolmastered, be-tutored, be-lectured, any thing but educated; who have received arms and ammunition, instead of skill strength and courage; varnished rather than polished; perilously over-civilized, and most pitifully uncultivated. And all from inattention to the method dictated by nature herself, to the simple truth, that as the forms of all organized existence, so must all true and living knowledge, proceed from within; that it may be trained, supported, fed, excited, but can never be infused nor impressed."

This is a luminous statement of what we should never forget. We are not to shape the mind by external pressure, paint it over it with artificial hues, or mechanize its powers, but to start its germs by genial teaching, and promote its natural and majestic growth from the centre outward, as the acorn expands into an oak. The main thing is to awaken the principle and method of self-development, not so much by conveying information into the mind as to invigorate in it the power of sending thought out. The human soul is not a mere depot, a passive receptacle for all sorts of trumpery that may therein be stowed by the arbitrary will of some mental baggage-master; but it is a living and self-producing agent, which is carefully to be placed in such relations to appropriate aliment as to excite the latent original power that craves only such knowledge as it can appropriate to itself, and can re-produce in shapes and excellence all its own. Now to attain this end, due attention must be paid to our physical, moral and mental culture.

First of all, good heed must be given to the education of the body; a kind of cultivation as imperious as any other, since the body is as susceptible of improvement as the mind. Our persons, with all its complicated and diversified faculties, physical and mental, is an unit, and does not admit of being developed in fragments. Man must grow up harmoniously, if he would rise to usefulness, with simultaneous expansion in trunk, branch and foliage, as grows a tree; the sap of immortal energy must circulate without hinderance in every fibre, maturing fruits perennial and divine.

Two laws are manifest in the constitution of our nature, a due regard to which cannot but conduce to our welfare and elevate our conceptions of the Supreme BEING. In the first place, in proportion as the physical nature of a man is healthfully developed by suitable discipline, winning the greatest vigor of limb, and the greatest acuteness of sense, he will derive important aids to the intellect and moral powers from the perfections of his outward frame. Moreover, by a delightful reaction, the mind, in proportion as it is invigorated and beautified, gives strength and elegance to the body, and enlarges the sphere of action and enjoyment. These laws have been recognized and observed by the best educators of the world. At Athens, the gymnasia became temples of the Graces. They were not merely places of exercise for the young, but drew to their balls, porticoes, baths, and groves, the most distinguished votaries of every art and science. The scenes of this kind most celebrated, where the Academy where Plato taught, the

Lyceum where Aristotle lectured, and the Kynosarges. In these the refined Greek could gratify his fondness for the beautiful, by the sight of the fine figures, in the prime of youth, exercising amidst objects and associations of the greatest elegance. Surrounded on every hand by the combined charms of nature and art, the young men were seen exhilarated with athletic sports, and the old imparting wisdom in the presence of the most splendid ideal forms. Then and there physical education began with life and constantly augmented its force. Every festival of childhood was made enchanting with flowers and music; the barge, as it was pushed in boyish sport on the lake, was crowned with garlands; the oars were moved to the sound of "sweet recorders," and the patriotic mother at home sang an aspiring lullaby, as she rocked her infant to sleep in the broad shield of its father. There were wrestlings in the open palaestra, as well as races and heroic games: there were gay revels on the mountain sides, and moonlight dances in the groves.

The field of Olympia was to the Greeks the most sacred enclosure of the gods. The games thereon practiced, among other uses, promoted manly education, by teaching that the body has its honors as well as the intellect. They felt that vast importance belongs to physical agility and strength, not only that the mind may be thus aided in energetic action, but that a firm basis may be laid in a sound body for the exercise of manly virtues. Without physical vigor, the feeble flickerings of the mind are only "a gilded halo hovering round decay."

The national games described in the twenty-fourth book of the Iliad, the eighth of the Odyssey, and by Virgil in the fifth book of the *Æneid*, all relate to important elements in a manly education. Those ancient festivals had the finest influence upon the inhabitants of the metropolis, and on those who dwell the most remote. Every pilgrim through such lands, to such shrines, became Briareus-handed and Argus-eyed: the beautiful scenes, full of patriotic and refined associations which every where arrested his attention, gave him the traveller's "thirsty eye," filled his mind with thrilling reminiscence, and caused him to return to his home glowing with brilliant descriptions and burdened with exalted thoughts. It was thus that the youthful Greek mingled with his studies pedestrian exercise and acute observation, formed his body to fatigue, while he stored his mind with lofty ideas, and became equally skilled in handling a sword, building a temple, or subduing a horse.

In the festival of the Panathenæa, as the name imports, all the people of Attica engaged in the celebration, wearing their chaplets of flowers. The sports began early in the morning with races on the banks of the Ilissus, in which the sons of the most distinguished citizens contended for the palm. Next came the wrestling and gymnastic contests in the Stadium, succeeded by still more refined competitions in the Odeum, where the most exquisite musicians executed rival pieces on the flute, or cithara, while others sang and accompanied their voices with the sweetest instruments. The theme presented to the competitors was the eulogy of Hermodius, Aristogeiton and Thrasylbulus who had rescued the republic from the yoke of tyranny. Thus the popular pastimes of the Athenians tended to commemorate the patriots who had served their country, as well as to excite the spectators to an emulation of their virtues. Painters exhibited the fruits of their skill; sculptors adorned the road-side, the groves, and the temples of the gods; poets contended for the dramatic prizes, each being allowed to produce four pieces; and the eloquence of history fired with rapture thousands of exulting hearts.

The procession to the temple of Pythian Apollo, which closed the day, with religious rites, was composed of different classes of citizens, adorned with garlands, among whom were seen old men of majestic mien, bearing branches of olive; others of middle-age, armed with lances and bucklers as if ready to engage in war; youths who sang hymns in honor of Minerva; beautiful boys, clad in a graceful tunic; and lastly girls selected from the first families in Athens, attracting every eye by their unequalled charms.

At night there was a torch-race of the most agile youth, stationed at equal distances, the first of whom, on a signal given by the shout of the multitude, lighted his flambeau at the altar of Prometheus, and at the top of his speed handed it to the second, who transmitted it in the same manner to the third, and so on in rapid succession to the last. He who suffered his torch to be extinguished was excluded from the lists, and they who slackened in their pace were exposed to the raileries and blows of the populace. It was necessary to pass through all the stations with success in order to gain the prize. How hard it is to over-estimate the amount of vigor, bodily and

mental, which was won from such chaste and inspiring recreations!

The ludicrous remark of Frederick the Great, that man seems more adapted by nature for a postillion than a philosopher, is not without foundation; but there is no necessary incompatibility between great mental activity, and habitual good health, provided proper attention is paid to physical culture. The old maxim that "all work and no play makes Jack a dull boy," is quite true. There is health of mind in innocent hilarity. There is health in bodily sports which combine animated exercise with amusement. There is health of soul in the contemplation of nature, when he who contemplates, adores, and early learns to "look through nature up to nature's God. The benefit of moderate excitement is often very great on the moral constitution and physical frame, and should be temperately indulged in by all, according to the predispositions of each. Some inherit a passion for the gun and others for the angle; some are fond of equestrian excursions, while others love to foot it along the quiet shores of lakes and on sublime mountain-tops. Shakspeare gave us a maxim of wisdom in literary pursuits, when he said "Study what you most affect;" and in our recreations we should pursue what is most congenial to native tastes. Hard study should be succeeded by hardy exercise in some appropriate form. The foot-ball at Rugby, and the regatta at Eaton, bowling at harrow, and cricket at Westminster, succeeded by all these invigorating exercises in constant practice at Oxford and Cambridge, give to England the most elegant and able-bodied scholars in the world.

But Vigorous mental development is a prime quality in a manly education. Man is not all soul, therefore he is not conditioned as an angel; neither is he all body, and for this reason he cannot with impunity live as a brute. We have sensibilities as well as senses; spirit as well as flesh. We are a compound of earth and heaven, dust tempered with tears, and quickened with a spark unquenchable; a spirit exiled in a prison of clay, and both tenant and tabernacle must be cared for. It is ignobly to be like a wild hunter, all exercise and no thought: it is equally suicidal to dignified excellence to be like too many votaries of science, all thought and no exercise. A sound mind in a sound body was long since deemed the great desideratum; and this we should be most strenuous to attain. To be successful we must "be in eye of every exercise." We must feel that it is better to have a reed that will do us some service than a pike that we have neither the strength nor skill to heave:

"Our remedies oft in ourselves do lie.
Which we ascribe to heaven: the fated sky
Gives us free scope: only doth backward pull
Our slow designs when we ourselves are dull."

One must not only be a zealous worshipper of knowledge, but he must learn to pluck the fruit fresh from the tree with a vigorous hand. He must be a devout and active student in the great university of nature, where one can gather materials such as dogmatism and "dried preparations" never afford. Careful scrutiny of the world and profound meditation, constitute the most ancient and infallible road to the soundest learning: he who pursues his manly career therein will not be of that feeble class whose listless hand "hangs like dead bone within its withered skin," but vigorously will he grow, refreshed by the purest fountains, and enriched with the most valuable stores. Deep and passionate love of knowledge for its own sake indicates the soul of true scholarship. This is the sun of the heaven within us, around which the elements of our mental being gather in delightful harmony and concentrate their force. Warmed into action by this luminary, and transfigured by its beams, the mind goes forth in action like the son of Tydeus, with glory blazing round it, kindling astonishment and emulous delight. The grand object of schooling is never attained until all the priceless powers of our nature are quickened and fortified by the true, the beautiful, the good and the grand; until each faculty, in its own place and proportion, is thoroughly trained, and our physical and mental energies are moulded to a symmetrical whole, of the purest, holiest and most enchanting harmony.

Education is soul-excitement, and that is the best discipline for spiritual faculties which most effectually stimulates their growth, moulds their awakening energies, elicits and augments their strength. The main question is not what will make youth pedants, or bigots, or partisans, but will make them men? This will demand concentration of purpose and liberality of feeling. Concentration is essential to profitable acquisition. The stream divided into many channels, ceases to flow either deep or strong. To waste one's strength in frivolous endeavors is to covet the transient dazzle of an exploded rocket, rather than the perpetual blaze of the unquenchable sun.

Many men of great natural capacities, for want of preserving fixedness of purpose, are utterly lost to the world: men whose intellect is eminently original and creative, competent under suitable discipline to raise up

A WILDERNESS of building, sinking far
And self-withdrawn into a wondrous depth,
Far sinking into splendor, without end.

Unfortunately, however, for themselves and the world, too many neglect wholesome training, and supinely waste their fine energies in "one long day of summer indolence." But mental action cannot be intense unless the faculties are made to play within a narrow range. The electric fluid is as impotent as the unbounded air it sleeps in, until concentrated in the thunder-cloud. Nature has closely confined the muscles in our frame, in order to give them the highest degree of power in combined action; and in the same way our spiritual capacities, to attain their full force, must be brought to bear on a single point, and work within exclusive limits. It is necessary that even solar heat should be conveyed to a focus of ten thousand beams ere it will burn.

[To be continued.]

Missionary Department.

Original.

The Contrast

Being the substance of a short Address delivered in the basement of the Orchard-street Church, at the N. Y. Universalist Missionary Society on the evening of Nov. 8th,

BY B. ELLIS.

I have often thought, my brethren, that there is nothing more particularly striking, or more worthy of observation, than the strong contrast presented, between the sermons preached, the prayers offered, and the hymns sung, in religious meetings now, and those to which many of us, in fact, all who are old enough to look back to those days, were compelled to listen during years long gone by.

How far this change may have taken place in denominations, other than our own, I am not fully advised, but I am pretty well convinced, that even among the most orthodox, it has not been extremely small, particularly in their preaching to children. Their better natures, rising up, in opposition to their creed, revolt from the practice of preaching, and praying, and singing to their prattling, innocent children, of the terrible "Day of Judgment," and that yawning Gulph of Perdition, which filled so large a space in both the public and private devotion of by-gone years; and many of the most judicious and well-informed among them, have acknowledged that such lessons, whether given from the pulpit, in the Sabbath School, or in the domestic circle, are not the most efficient for training the infant mind to virtue and happiness.

I propose, on this occasion, to speak more particularly of the awfully terrifying hymns to which I was in the habit of listening during my infantile days, in contrast with the joyous and soul elevating strains which, in these latter days, so often resound in our ears, and awaken a cheering response in the inmost recesses of our hearts. To illustrate the subject more fully I shall take the liberty to recite one of those hymns, it being one which I have never seen in print, but which made such a deep impression on my memory, in those days of infancy and early childhood, that it has never been thoroughly eradicated. It was, to be sure, buried up in the deep recesses of the memory and lost sight of during many subsequent years, yet in later times I have been enabled to call it up afresh; and I think I can now repeat it verbatim, as I used to hear it sung by my father, whilst seated by his roaring winter fire, surrounded by his little family, myself the youngest of the group. I could also write out every note of the tune, if it were necessary to do so. It not only embodies the sentiments to which we were accustomed to listen, say 55 years ago, but strikingly exhibits the character of the poetry which, in those days, and in country neighborhoods, was considered passably good.

It may not be improper, further to remark, by way of introduction, that my father was blessed with a most excellent voice, and was in the regular habit, in long winter evenings, when he had become tired of reading, of which he was very fond, and had no company to entertain, of placing himself in a somewhat peculiar position, in front of the fire, throwing back his head against the high back and post of his chair, (and chairs were all made with high backs in those days) and singing over what my grandfather used sometimes to call "Micah's regiment of hymns."—Most of them were from Watts, but he

had a few, and this among the number, which I suppose had been handed down to him from his forefathers. He sung it but seldom, and never, I believe, unless particularly requested. Your humble speaker, on these occasions, when not already snugly stowed away in his trundlebed, might, very probably, be seen stretched at full length on the floor, insensible to every thing around him, but never failed of being aroused by the first sound of

"DR. WIGGLESWORTH'S DREAM,"

which run in this wise:

"As I lay slumbering, sleeping,
all alone in bed,

A vision very strange,

There came into mine head,

I thought undoubtedly

That the day of doom was come,

And Christ, himself, was there,

To judge both old and young.

I scarce had gotten there,

When Satan came, I thought,

And with him a doleful scroll

Of my sad life, he brought.

Laid it before our Judge,

And said, I was his own;

No hope for me there was,

My sins so great were grown.

Then said my Saviour dear

These words, to end the strife:

See if the Sinner's name

Be in the book of Life."

Then Satan took the book,

And leaf by leaf he told,

And there he found my name

In letters lined with gold.

Then Satan he grew wroth

At this, so sad a sight!

And said unto my Judge,

"Thy judgments are not right."

Then, said my Saviour dear

Unto him presently,

"Satan, thou know'st full well,

That I for Sinners died.

Redeeming of this world,

Which was by thee o'erthrown,

And for poor sinners' sake,

Whose sins so great were grown."

Then Satan he grew wroth

To think he'd lost his prey;

Exceeding vexed was he,

And vanished quite away.

Then from my slumbering sleep

Myself I did awake,

Not knowing what to do,

To prayer I did betake.

I fell down on my knees,

As other sinners may,

Hoping to fit myself

Against the Judgment Day!"

The style of the poetry of this wonderful dream, it will be perceived, very much resembles that of the old psalms still extant in many of our family bibles. Nor will it require a very critical examination to detect an inconsistency of a character which pervaded much of the preaching, as well as the poetry, in those days, and, perhaps, much of the preaching of the present time in many pulpits. The good Doctor, it would appear, was saved from the clutches of Satan, according to his dream, simply and exclusively in consideration of the fact, that Christ, the Savior, had died to redeem the world, and not on account of any thing he had done—not because he had prayed and "done many wonderful things." On the contrary, he appeared before his Judge an acknowledged sinner, yet his name, in letters of gold, was inscribed in the "book of life." But the moment he awoke from his sleep, his dream still fresh in his memory, he began to cast about him to ascertain what he should do to "fit himself" for the great event he believed would certainly take place, and which his dream had so strikingly impressed in his mind. Had he fallen on his knees and devoutly thanked his God for sending his Son to be the Savior of the world, there would have appeared a beautiful consisten-

cy, if not beautiful poetry, between the dream and the Doctor's conduct when awake.

It would make one further remark on the subject of the dream. It is not a matter of wonder that people who believe in that "Awful Day," with all its attendant horrors, as graphically painted by preachers and poets, should find their night-visions, yea, and their waking hours too, filled with most awful foreboding.

It is not at all necessary to recite in your hearing any of the hymns we are now in the habit of singing, for the purpose of setting forth, in more striking colors, the contrast I am speaking of. They are familiar to all. But I would urge the subject on all present, as an incentive, and a most powerful one, in favor of promulgating the true Gospel, with all its attendant blessings, all its moralizing influences, all its soul cheering results, to the utmost extent our limited means will allow. In other words, I would urge the subject, in the view in which I have endeavored to to present it, in favor of the objects of this Society. There is yet a portion of our fellow creatures, how large I will not pretend to say, who are still laboring under the horrors of a faith which haunts them day and night, filling their frightened imaginations with ideas of a vindictive God, and an awful state of endless retribution! And in what way can we so effectually show our gratitude to our Father in Heaven, for the happiness we enjoy, under a better faith, as by earnestly endeavoring to impart the same to others.

What a field does not the Missionary cause open to the young preacher, not only for doing good to others, but for the improvement of himself in his high and holy vocation. Through the country he can go forth and deliver his message untrammelled by the useless formalities of city life, and unembarrassed by the criticisms of older and more experienced brethren in the ministry.

I have often thought that if I were a young man, just entering on my career in the ministry, the Missionary field should be the first I would endeavor to cultivate; and if no Society nor any body else would employ me, I would make my arrangements, as fast as possible, to start out on my own hook, and it seems to me just as though I should like to go on horseback, the good old way of traveling, with a good large pair of old fashioned saddlebags, in which to stow away a change or two of linen, with a goodly number of books, properly selected, to refer to and study as occasion might require, or opportunity offer. Yes, and that old book, laying up there on the altar, should be one; for notwithstanding the word has gone forth of late, that it is "based on human authority alone, and that of very questionable character, and should be open for reconsideration," yet I would still be disposed to take that same old book as the man of my council, the guide of my faith, and the rule of my practice. And I will embrace this occasion to repeat what I have once before asserted on this floor, that (inasmuch as a good deal has been said about the need of a higher and better revelation,) when we can fully appreciate and obey all that is contained in the old one—when we can come up to the standard and live the life of the Christ therein revealed, then the God who made us and placed us here, and who is infinitely good and wise, will, if necessary to our happiness, give us another revelation and another Christ. That time has not yet come. But to return to my subject.

Thus armed with "the sword of the Spirit," my "loins girt about with truth, and having on the breastplate of righteousness," and my "feet shod with the preparation of the Gospel of peace;" mounted on my poney would I go forth, dispensing the light of the true Gospel in the dark corners of my Master's Vineyard. Independent as to the means of conveyance, I would travel in any direction where the best opportunities of doing good might present themselves. The wisdom and goodness of God, manifesting themselves in every object around me when traveling along, should serve as stimulants to perseverance in duty, and constantly increasing zeal; and every ride of five, ten or fifteen miles, through the woods, over the hills, or along the cultivated fields, should be employed in arranging, in my mind, the matter for the discourse next to be delivered. I repeat, I think I should like thus to sally forth, and I would deliver my message whenever and wherever I could find an audience to listen; and in no place does it seem to me, could I give utterance to my thoughts with more freedom, and with greater effect, than in the serene open woods, beside the cooling stream, where the green herbage, the beautifully enameled flowers, the towering forest trees, the gurgling waters, with the broad canopy of Heaven spanning the whole, should all combine to arouse and stimulate the imagination, and at the same time to warm, and soften, and tranquilize the heart.

Young men, arouse, buckle on your armor and go forth to the work. The fields are ripe for the harvest.

RELIGIOUS NOTICES.

ORCHARD STREET CHURCH—SUNDAY EVENING LECTURES.—The Fourth of the Series of Sermons on the Character, Ministry and Doctrine of St. Paul, will be delivered by Br. O. A. Skinner, on Sunday evening next. Service at 7 o'clock.

CAPITAL PUNISHMENT.—Br. O. A. Skinner will preach a Sermon next Sabbath afternoon on Capital Punishment, in the Orchard street Church.

LECTURES ON THE PARABLES.—The Second of the Course will be given in the Bleecker street Church, corner of Downing, to-morrow evening.

SUNDAY EVENING LECTURES.—The next Lecture (tomorrow evening) at the Fourth street Universalist Church, will be upon the authority of Conventions and Ecclesiastical Councils in matters of Religious belief, &c. Services at 7 o'clock. Z. Baker, preacher.

Br. A. C. Thomas will supply the Desk at the Apollo Saloon next Sunday morning and evening.

Br. Ferris will continue his Lectures at Friendship Hall, in 16th street, on next Sabbath evening, at 7 o'clock, P. M. The subject will be—THE BIBLE.

Br. T. Elliott will preach in Danbury, Conn. the second Sunday in December.

Br. Whiston will preach in Sing Sing the second Sunday in December, afternoon and evening.

Clinton Liberal Institute.

The Winter term of this Institution will commence on Wednesday, Dec. 15, and continue fourteen weeks.

Rev. T. J. Sawyer, M. A., Principal of the Male Department, Teacher of German, and the higher English Branches. J. W. Round, M. A., Teacher of Greek and Latin.

B. W. Chase, B. A., Teacher of Mathematics.

Miss M. Richards, Principal of the Female Department, and Teacher of French.

Miss J. E. Barker, Teacher of Music.

Miss S. Hutchins, Teacher of Drawing.

Mr. W. McNeal, Teacher of Primary Department for Boys.

Tuition, including room rent, varies according to studies from \$4.50 to \$7.50. Drawing and Penmanship extra.

Board may be had at from \$1.00 to \$2.00 per week, according to accommodations.

It is important that students should be present at the commencement of the term.

An Examination takes place on the last Friday of each term.

Capital Punishment.

The orthodox ministers are actively engaged in preaching in defence of the gallows. Would it not be well for those opposed to it, to preach against it? The subject of abolishing it will soon be brought before our legislature, and everything should be done which can be, to enlighten public opinion. By a notice in another place, that Br. Skinner will preach upon the subject next Sabbath afternoon.

Missionary Meeting.

The New York Universalist Missionary Society will meet on Tuesday evening, December 14th, at the Brooklyn Tabernacle, Pineapple, corner of Fulton street. It is expected that the meeting will, as usual, be interesting; and hopes are entertained that our Brooklyn friends will turn out in all their strength, and that New York will also contribute numerously to the attendance.

G. L. D.

PROSPECTUS

OF THE SEVENTEENTH VOLUME OF THE

NEW YORK

CHRISTIAN MESSENGER.

EDITED BY

WM. S. BALCH, OTIS A. SKINNER, AND S. C. BULKELEY.

A new volume of this paper was commenced on the 2d Saturday in November inst. The paper is greatly improved, and enlarged nearly one-third above its former size, and is neatly printed on good paper, strong and white.

It is devoted to the defence and illustration of Universalism; to Morality, Literature, Science and Agriculture; to questions of Reform and Progress, and general Intelligence. It contains Sermons, Essays, Scripture Expositions, Reviews of Books, interesting moral Stories, Juvenile pieces, Denominational and general News.

Besides the productions of the Editors, it will contain articles from our best writers. Regular Correspondents, have been engaged in different parts of the country, to furnish us the earliest information touching the interests of our cause, which may come to their knowledge.

We respectfully ask the aid and co-operation of all our present patrons, and all who wish well to our success, promising, on our part, to do every thing in our power to render the Messenger an acceptable and useful paper.

TERMS—The Messenger is published every Saturday, at Two Dollars a year, payable in advance; to which fifty cents will be added if not paid within six months from the time of subscribing.

Persons sending us *ten dollars*, shall receive *six* copies, or *twenty* dollars, *thirteen* copies.

The Ambassador is published every Saturday at Two Dollars and Fifty Cents a year, in advance, for single Copies. Six Copies for *Three* Dollars, and Ten Copies for *Twenty* Dollars.

Dedication at New London, N. H.

We learn from the Christian Freeman, that a new Union Meeting-house was dedicated at the place above named on the 10th ult. Sermon by Br. S. Barrow, of Concord. Brs. Stinson, Phelps, and Harriman, took part in the services. The occasion, throughout, is spoken of as having been one of great interest.

Our unknown correspondent, "A Non-Universalist," is informed that we cannot comply with his request until we have his name. We always suspect those individuals "who prefer darkness to light;" and, therefore, must decline having anything to do with anonymous communications.

MARRIED.

In this city, Nov. 14, by Rev. E. H. Chapin, of Boston, Mass., Mr. DAVID ARMSTRONG and Miss JENNET E. WELSH, both of this city.

In this city, last Sunday evening, by Rev. Wm. S. Balch, Mr. GEO. PECKHAM and Miss ABIGAIL C. FELLOWS.

In Troy, by Rev. W. H. Waggood, Mr. JOHN BROWN and Miss EMMA DAVIS; Mr. THOMAS KOYER and Miss SARAH M. BURNS; Mr. DEXTER VAN OSTRAND and Miss HADASSA DEXTER; Mr. WM. FLOYD and Miss ELMIRA PARKER; Mr. HENRY W. GRANGER and Miss LAURA E. THOMPSON; Mr. LORENZO ALLEN and Miss ELIZA GILBERT.

In Rushford, N. Y., Sept. 13, by Rev. J. B. Sax, Mr. WM. EMERSON and Miss EMILY HAPGOOD, all of Rushford.

In Franklinville, Nov. 7, by the same, Mr. ENOS SIAS, of Olean, Cattaraugus Co., and Miss JANETTE REED, of Franklinville.

DIED.

In this city, Dec. 4, Mr. JOHN RHODES, JR., aged 34. Mr. R. was a worthy man, and bore his severe sickness with exemplary patience. He died in faith, with the hope of another and better life. By his request, his funeral was attended by Br. O. A. Skinner.

In Gloversville, N. Y., on the 23d ult., FRANCES MARTHA, daughter of Alanson and Mary Ann Hosmer, aged 5 years and 3 months.